

The JESUIT EDUCATIONAL QUARTERLY, published in June, September, December, and March by the Jesuit Educational Association, represents the Jesuit high schools, colleges, and universities of the United States.

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ADDRESS COMMUNICATIONS TO THE MANAGING EDITOR

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Jesuit Educational Quarterly

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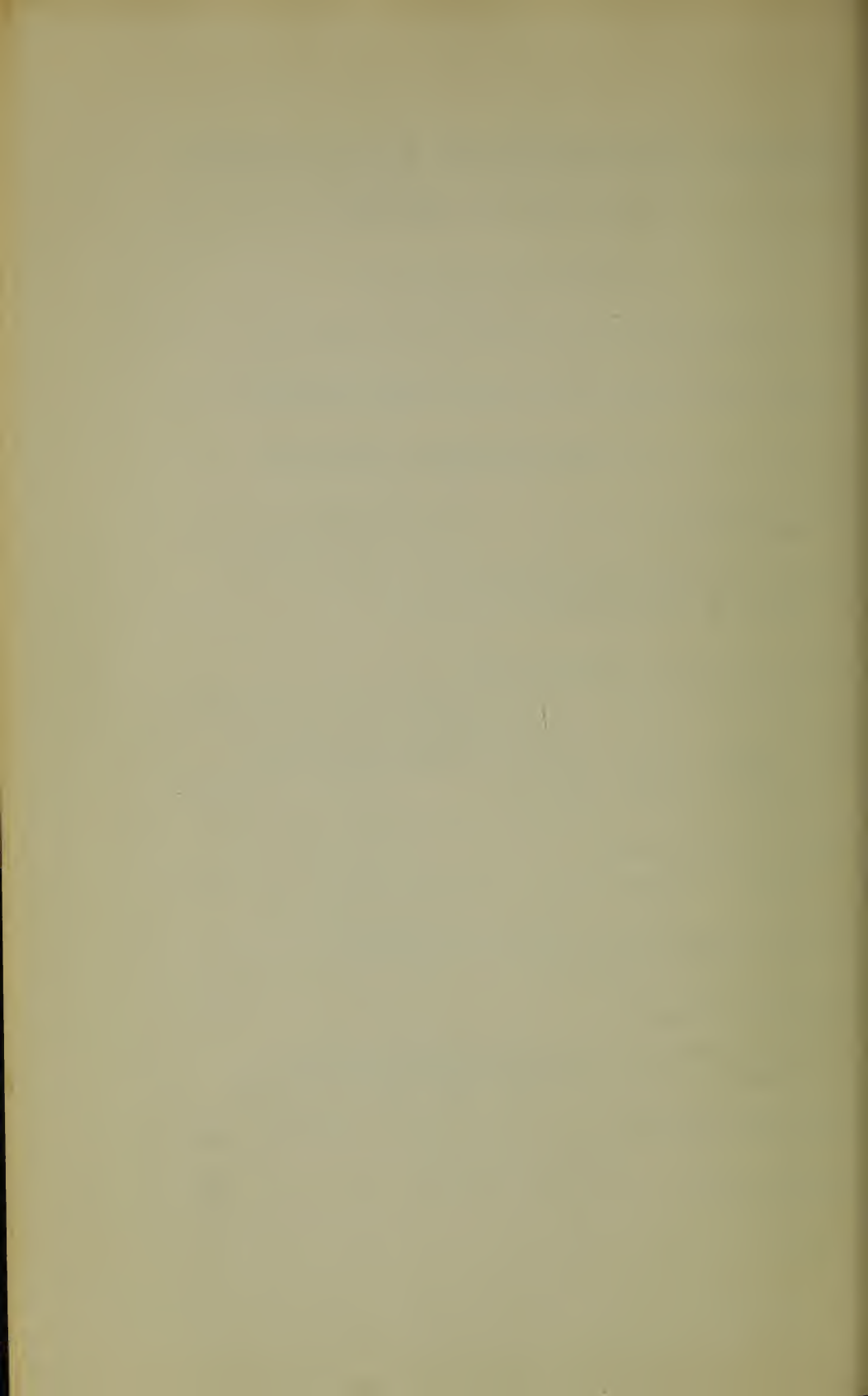
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Letter Promulgating the Constitution of the Jesuit Educational Association

TO ALL THE PROVINCIALS OF THE AMERICAN ASSISTANCY:

Very Reverend and dear Father Provincial, P. C.

The Very Reverend Fathers Provincial, at their annual meeting held at New Orleans this year, have asked that I approve the Constitution of the Jesuit Educational Association.

The Committee appointed to draw up this constitution have labored long and well. Their task was not an easy one, for while avoiding even any seeming departure from the established legislation of the Society, they had to formulate a document which would be easily understood by externs unfamiliar with our organization and system of government.

The changes which I have thought well to introduce into the original text have been prompted by the conviction that in this Constitution the hierarchy of authority in the Society should be explicitly stated; for unless this were done externs would not understand the administration of our colleges and some of Ours might feel themselves entitled to an independence of Superiors which cannot be allowed.

I hereby approve the Constitution of the Jesuit Educational Association as it is transmitted to Your Reverences along with this letter, with the understanding that nothing therein contained shall at any time be interpreted out of harmony with the Rules and Constitutions of the Society, with the Ordinations and Instructions of Father General, or with the approved practices of the Provinces.

I further ordain that whenever this Constitution is printed for the use of Ours a copy of this my letter shall accompany the publication.

Praying every blessing on the Association, I commend myself to your Holy Sacrifice and prayers.

Rome, the Feast of St. Ignatius, 1939.

Your Reverences' servant in Christ,

W. Ledóchowski, S. J.

Concordat cum originali:

L. Dumoulin, Secr. Soc. Iesu.

Excerpt from a letter of Very Reverend Father Assistant to the Fathers Provincial of the American Assistancy, June 21, 1940:

"As with the *Instructio* upon its first promulgation, so now with the present Constitution, it is His Paternity's wish that for a period of three years it be practically and thoroughly tested by way of experiment. It will then become permanent with whatever additions or modifications experience shall dictate."

CONSTITUTION OF THE JESUIT EDUCATIONAL ASSOCIATION

ARTICLE I—NAME

The name of this organization shall be the Jesuit Educational Association.

ARTICLE II—MEMBERSHIP

All Jesuit secondary schools, colleges, seminaries, and universities of the United States shall be members of the Association.

ARTICLE III—OBJECTIVES

1. In general, the objectives of the Association are to promote and make more efficient all Jesuit educational activities in the United States.
2. Specifically, the objectives are the following:
 - a. Cooperation of member institutions in furthering the aims of Catholic education in the United States.
 - b. Promotion of scholarship and research in Jesuit institutions, and publication of the results of such scholarship and research.
 - c. Conservation of the permanent essential features of the Jesuit educational tradition, and the necessary adaptation of its accidental features to national and local needs of the time.
 - d. Increased academic efficiency of all Jesuit institutions.
 - e. Effective presentation of the Catholic philosophy of life.
 - f. Corporate cooperation with other educational associations, Catholic and secular.
 - g. Collaboration with Jesuit educators and Jesuit educational institutions in other countries on the common problems of Jesuit education.
 - h. Experimental study of educational problems in America.
 - i. Provision for wider knowledge in the United States of the Jesuit educational system, its theory and its practice.

ARTICLE IV—DIVISIONS OF THE ASSOCIATION

1. The Association shall comprise a National Body, Regional Groups, and Provincial Groups.
 - a. The National Body shall include all the Jesuit educational institutions in the United States.
 - b. There shall be three Regional Groups:
 - (i) *The Eastern Regional Group* shall comprise all Jesuit

educational institutions of the Maryland-New York and New England provinces.

(ii) *The Central Regional Group* shall comprise all Jesuit educational institutions of the Chicago, Missouri, and New Orleans provinces.

(iii) *The Western Regional Group* shall comprise all Jesuit educational institutions of the California and Oregon provinces.

c. There shall be as many Provincial Groups as there are Jesuit provinces in the United States.

2. The National Body and each group, both Regional and Provincial, shall be divided into two departments: a Department of Higher Education and a Department of Secondary Education.

3. The purposes of these various divisions of the Association shall be the following:

a. The purpose of the National Body shall be to discuss problems of national concern to the Association, and to recommend necessary legislation to the Board of Governors through the Executive Director.

b. The purpose of the Regional Groups shall be to exchange ideas and to further in the respective regions the objectives of the Association. These Regional Groups shall make recommendations to the respective Provincial Superiors concerning policies and problems of education common to the region. It shall belong to each Provincial Superior to decide in conjunction with his Province Directors of Education, and their consultants, what recommendations made by the Regional Group shall be carried out in his province.

c. The purpose of the Provincial Groups, which ordinarily shall include at their meetings only representatives of a particular province, shall be to discuss the educational policies and problems of the institutions of their province, and to make recommendations accordingly. It shall belong to the Provincial Superior to decide in conjunction with his Province Directors of Education and their consultants what recommendations made by the Provincial Group shall be adopted in his province.

ARTICLE V—OFFICERS OF THE ASSOCIATION

1. There shall be National, Regional, and Provincial officers.

2. National Officers: These shall be the Board of Governors, the Executive Director, and the Executive Committee.

a. The Board of Governors shall consist of the Provincial Superiors of the Jesuit provinces of the United States.

- b. The Executive Director shall be nominated by the Board of Governors, and appointed by the Very Reverend Father General of the Society of Jesus.
 - c. The Executive Committee shall consist of the Executive Director, *ex officio*, chairman, and all the Province Directors of Education.
3. Regional Officers:
- a. There shall be a Standing Committee consisting of the Province Directors of Education of the region to administer all matters pertaining to the meetings of the Regional Group.
 - b. The chairmanship of the meetings of the Department of Secondary Education of the Regional Group shall rotate among the Province Directors of Secondary Education of that region.
 - c. The chairmanship of the meetings of the Department of Higher Education of the Regional Group shall rotate among the Province Directors of Higher Education of that region.
 - d. A secretary *pro tem.* shall be appointed by the chairman of each department for each meeting of the Regional Group.
4. Provincial Officers:
- a. There shall be a Province Director of Secondary Education to assist the Provincial Superior in all matters pertaining to secondary education.
 - b. There shall be a Province Director of Higher Education to assist the Provincial Superior in all matters pertaining to higher education.
 - c. Each of these officials shall have two consultants to aid him in promoting the efficiency of the educational work of the province.
 - d. In provinces where the same person holds both these offices, he shall be assisted by two consultants for each department: two for higher education, two for secondary education.
 - e. Province Directors of Education, together with their consultants, shall be appointed by the Provincial Superiors of the respective provinces.
 - f. The *ex officio* chairman of the provincial meetings of the Department of Higher Education and the Department of Secondary Education shall be the respective Director of Education in the province.
 - g. The chairman shall appoint a secretary *pro tem.* for all such meetings.

ARTICLE VI—GOVERNMENT OF THE ASSOCIATION

A. *National.*

1. The national authority in the government of the Association shall rest with the Board of Governors. Consequently, all recommendations of the Executive Director and of the Executive Committee, all resolutions passed at the national meetings of the Association, as well as all actions of the Executive Director that affect the educational policy or practice of the whole membership of the Association, shall be subject to the approval of the Board of Governors.

2. Recommendations of the Executive Director or of the Executive Committee that affect only one or other province shall be subject to the approval of the respective Provincial or Provincials concerned.

3. The duties and powers of the Executive Director shall be:

- a. To call meetings of the Association, as provided in Article VIII, 1, b, c, d, e; and Article VIII, 4, a, b.
- b. To prepare in cooperation with the Executive Committee the program for all such meetings of the Association.
- c. To present to the Board of Governors at their annual meeting his own recommendations, the recommendations of the Executive Committee, and the resolutions passed at the national meetings of the Association.
- d. To make annual reports to the Very Reverend Father General of the Society of Jesus on the general status of Jesuit education in the United States as well as of individual institutions.
- e. To represent the Association officially either personally or by delegate at meetings of other educational associations.
- f. In cooperation with the Executive Committee to nominate members to the various commissions, to submit problems to them for study, and to see that their reports are presented to him in due time.
- g. To receive reports from the Province Directors of Education on the educational institutions of their provinces.
- h. To see that all recommendations of the Executive Committee approved by the Board of Governors are duly observed by the members of the Association.

4. School Visitations:

- a. In order to secure that broad view of Jesuit educational activity in the United States necessary to his position, and in order to fulfill more effectively the duties of his office, the Executive Director shall, from time to time, visit the educational institutions of each province.
- b. Before making such visits, the Executive Director shall secure

the approval of the Provincial Superior concerned and, on completion of his visit, present to the Provincial Superior his findings and recommendations.

5. The functions of the Executive Committee shall be:
 - a. To administer actively the affairs of the entire Association.
 - b. To inaugurate the study of educational problems and to promote their effective solution through the various commissions and other instrumentalities of the Association.
 - c. To pass on all recommendations made by the National Body.
 - d. To draw up programs for the national meetings.
 - e. To nominate members of the permanent commissions and of special committees, according to need.

B. Regional.

The functions of the Standing Committees of the Regional Groups, consisting of the Province Directors of Education, shall be to administer all affairs pertaining to the meetings of the Regional Groups.

C. Provincial.

1. The functions of the Province Director of Secondary Education and of the Province Director of Higher Education shall be to supervise all matters pertaining to the educational work of the province.

2. It shall be the duty of the Province Directors of Education to visit all the educational institutions of the province, and to report on them:

- a. To the Very Reverend Father General.
- b. To the Provincial.
- c. To the local Rector.
- d. To the Dean or Principal.
- e. To the Executive Director of the Association.

ARTICLE VII—COMMISSIONS OF THE ASSOCIATION

1. The following permanent commissions shall be created by the Board of Governors:

- a. Commission on Secondary Schools.
- b. Commission on Liberal Arts Colleges.
- c. Commission on Professional Schools.
- d. Commission on Seminaries.
- e. Commission on Graduate Schools.

2. Members of these permanent commissions shall be nominated by the Executive Director in conjunction with the Executive Committee. Appointment to the commissions shall be made in each instance by the Provincial Superior of the nominee.

3. The functions of these permanent commissions shall be to study

specific problems in their respective areas. The chairmen of the commissions shall present the results of their findings to the Executive Director of the Association a month before the spring meeting of the Executive Committee. The Executive Committee shall determine whether it be advisable for the chairmen of the respective commissions to make reports at the annual meeting of the Association.

4. The personnel of these various commissions shall be announced at the annual meeting of the Association.

5. Members of the commissions shall be eligible for reappointment.

6. The chairmen of the permanent commissions may, after consultation with the Executive Director, and with due approval of the individual Provincial Superiors concerned, appoint special committees to assist them in the study of problems within their area. These special committees shall make their reports to the chairmen of the permanent commissions.

ARTICLE VIII—MEETINGS OF THE ASSOCIATION

A. *Meetings.*

1. National Meetings.

a. The Board of Governors shall meet once a year. At this meeting the Executive Director shall, as provided in Article VI, A, 3, c, present for approval his recommendations, those of the Executive Committee, and the resolutions of the National Body.

b. The Executive Committee shall meet twice a year. One of these meetings shall immediately precede the national meeting of the Association.

c. The Association shall convene once a year in a general session of both departments during the week that the National Catholic Educational Association holds its annual convention.

d. The Department of Higher Education and the Department of Secondary Education shall convene separately during the same week.

e. The permanent commissions shall meet:

(i) Once annually at a time immediately preceding the general meeting of the Association.

(ii) At such other times as the chairmen of the commissions may think necessary and the Board of Governors approve.

2. Regional Meetings.

a. The Regional Groups shall meet at least once annually, at a time and place approved by the members of the Board of Governors concerned.

3. Provincial Meetings.

a. With the approval of the Provincial Superior, these meetings

shall be called at least annually by the respective Province Directors of Education.

4. Special Meetings.

- a. With the approval of the Board of Governors, the Executive Director and the Executive Committee may call meetings of representatives of special groups, v. g., instructors in philosophy, instructors in classics, etc., at such time and place as seem best suited for this purpose.
- b. The meetings of the associations of Jesuit philosophers, scientists, historians, and representative groups in other fields, shall convene at the time and place of the convention of the national associations to which they belong. At each of these meetings a chairman and secretary shall be elected.

B. *Minutes of Meetings.*

1. A secretary *pro tem.* shall be appointed to record the minutes of all meetings, national, regional, and provincial.

2. The minutes of the meetings of the Executive Committee shall be sent to the Executive Director, to each member of the Executive Committee, to each member of the Board of Governors, and to the Very Reverend Father General.

3. The proceedings of the national meetings of the Association shall be published in the JESUIT EDUCATIONAL QUARTERLY.

4. The minutes of the regional and provincial meetings shall be sent:

- a. To the Very Reverend Father General.
- b. To the Provincial Superiors of the Provinces concerned.
- c. To the Executive Director of the Association.
- d. To all members of the Executive Committee.
- e. To all rectors, deans, and principals of the province or provinces represented.

5. The minutes of all special meetings referred to under Article VIII, A, 4, shall be submitted to the Executive Director of the Association by the secretary *pro tem.*

C. *Voting Procedure.*

1. In the Executive Committee each member shall have one vote.

2. At national, regional, and provincial meetings of the Association each unit of an institution shall have one vote to be cast by the official representative of the unit of the institution. In addition, each member of the Executive Committee shall individually have one vote.

3. In case a member of the Executive Committee holds the directorship of both higher and secondary education, he shall be entitled to two votes in any meeting.

4. In case of a tie vote at any meeting, the Executive Director of the Association shall cast an additional vote.

5. At special meetings, as referred to under Article VIII, A, 4, each individual of the group present shall be entitled to one vote.

ARTICLE IX—ORGAN OF THE ASSOCIATION

1. There shall be an official bulletin of the Association to be known as JESUIT EDUCATIONAL QUARTERLY.

2. The editorial staff of this QUARTERLY shall consist of an Editor, a Managing Editor, Associate Editors, and an Editorial Advisory Board.

3. The Executive Director of the Association shall be the Editor of the JESUIT EDUCATIONAL QUARTERLY. The members of the Executive Committee shall constitute the Editorial Advisory Board.

4. The Managing Editor of the QUARTERLY and the Associate Editors shall be nominated by the Executive Committee. Appointment in each instance shall be made by the Provincial Superior of the nominee.

ARTICLE X—AMENDMENTS TO THE CONSTITUTION

Proposed amendments to this constitution shall be submitted by the Executive Committee to the Board of Governors. Such proposed amendments shall not become part of the constitution until after approval by the Board of Governors.

Not the *Ratio*

HUGH McCARRON, S. J.

The chief guide of the Jesuit system of education is not the *Ratio Studiorum* but the *Spiritual Exercises*. The *Ratio* must be studied in the light of the *Exercises*. As their title indicates, these latter begin all reforms of the social order from within the individual heart by self-"exercise." If we remember this we can better understand what the "education of the whole man" insisted upon by the Jesuits means. The system is not voluntaristic. It favors inquiry and broad cultivation of the intelligence where innately possible.

It is in the *Spiritual Exercises* that we learn "how to read a book"; the difference between study and reading, the distinction between consideration and contemplation, the true method of directing character through truth and realization.

Ignatius of Loyola and the Jesuits undertook the management of schools some four hundred years ago almost by an accident. Their interest in education developed from a prior interest in life. The deliberate end and purpose of the company was to secure, unto the glory of God, not only the salvation but the perfection of men. The education of youth was adopted as one of the best means to this end.

I have mentioned this historical fact because it explains much. The development of the individual towards perfection, the making of a man is the aim in every case. The intention of this education is avowedly Christian, it is the purpose described in the Gospels of forming a member of that other body of Christ we call the Church. Now the Church is not a dogma, nor a book, nor a command. The Christian Church is alive, fed by the sacrament, the Communion within our Sacrifice, inflamed by one commandment of love, perfecting the human by union with God. The evolution of all the powers of the individual, the development of the whole man is the purpose then of this system of education.

To this courses and disciplines are subordinate. What have the courses been? They have been such as have constituted what has been known through these hundreds of years as a training in the liberal arts.

Historically, classical literature was prominent in education during the late Renaissance and was adopted by the Order's colleges for this reason as well as for its intrinsic excellencies. In America the Society clung to the Latin and Greek classics long after the electivism of Eliot of Harvard and the absorption by progressive education of eight and ten and twelve years of the pupil's life had made the possibility of real

knowledge of these ancient classics a rarity. Such real knowledge has on occasion been secured in schools and in the little known colleges where Jesuit teachers themselves are trained. The emphasis our teachers have always put upon the powers of expression, the development of eloquence, has not been peculiar to them. Rhetoric seems to have been mistress in the curricula, not only of Renaissance worshipers of the classics but when St. Augustine was a teacher in the last days of the Roman Empire and further back in the expiring Republic of Cicero and in the far earlier period of those itinerant teachers called Sophists. In fact it must be confessed that in periods when education was at a premium the cult of eloquence and the pursuit of letters was steady and strong. And, when polite letters are not abused, there is a psychological reaction. Words and sounds help to procreate ideas as well as represent them. In the hands of such teachers as Augustine, form was inseparable from content, even when he played delightfully with words. Under lesser teachers there was too frequent divorce of thought from expression.

The philosophy called Scholastic, formed by Socrates, his student or hearer Plato, and chiefly by Plato's pupil, Aristotle, christianized by many, including Albert the Great and his scholar, Thomas of Aquin, was taught in due course by those Christians, the Jesuits. What Christian or common-sense man could long resist it? Our philosophy is a philosophy, not a history of thought. In philosophy the Jesuits developed a criteriology, in religion an apologetic—witness the courses in fundamental apologetics and the treatise on the Church—needed especially by the exigencies of the times.

The way of teaching these disciplines as well as the mathematics and the astronomy and the sciences of which the Jesuits, as a body, have been so fond, the detailed method of teaching was formulated in a code or system named the *Ratio Studiorum*. Its last formal expression as a whole was in a bygone day and it is useless to try to understand it without some practical knowledge of the Jesuits' key book called the *Spiritual Exercises*. The avowed purpose of the *Exercises* is to help men attain to the knowledge and love of God. So in Jesuit education an extrinsic consecration of study to God, even separate sodalities and courses in religion are not deemed enough. The Word of God, as Archetype, Interpreter, and Fulfillment of human history must be implied and expressed in every study.

These *Exercises*, as their name implies, are not to be read but to be performed. Parallel in the *Ratio* is the insistence on mental exercises of all sorts, oral, written; meditative as in philosophy, and contemplative as in literature.

In the contemplations of the *Exercises* stress is laid on memory and imagination. So too the development of these powers receives large space

in the *Ratio*. Recall the emphasis of the *Exercises* in the contemplations, applications of the senses, etc., upon the imagination, the power of recalling and seeing things as they really exist, not in mere abstract. Every tyro in psychology is aware that man chooses effectively and acts only when sufficient emotional force breaks down the dam of velleity and irresolution. But man feels deeply consequent upon realization, not mere knowledge. Insight into reality must supplement conviction about it. Hence the stress laid in Jesuit education upon literature and the imagination.

In the *Spiritual Exercises* the preliminary Foundation starts with the first article of the Creed, with the consideration of my Creator. Now all through their history the Jesuits have possessed one trait which peculiarly they themselves have never adverted to as outstanding in their makeup. This is their constant insistence on the dignity of the individual man. This flows from the emphasis on the individual's relation to his Creator. Whereas in the materialistic assumptions prevalent outside the Church today, John Smith has lost his Creator, his duties, and therefore his inalienable rights as an individual, as father of a family. This Jesuit regard for the single personality finds expression in the *Ratio's* insistence on the relationship of teacher to student as that of individual to individual, of man to man. The tutor should have an interest in the development of his friend not confined to any curriculum. This need not degenerate into a too precious mutual admiration of culture, for priest teachers have fibers perhaps too tough, Christianity is too common a thing, and in the last analysis the teacher we rely upon is, with reverence, the Holy Spirit.

However, in Jesuit education greater emphasis is perhaps placed upon the teacher in the educational scheme than upon the authors. We agree certainly with those who say we should read the great books, the original sources. But this must be remembered: that our great books of today were often in their first draft the notes which teachers such as Plato, Aristotle, Augustine, and Aquinas superimposed upon the great books of their own day. Education must stand or fall with its teachers. Sometimes they are great, more often just good, there have been bad, but we must wait for the great ones. Books are inanimate. In teaching, the living teacher is of paramount importance.

We often speak of education as a preparation for life. In conclusion may we add that knowledge with understanding is also a possession and a benediction. It is true that conviction plus realization breeds love, and desire begets action. But wisdom gives her followers more than this. Knowledge leads to union, and all union is, in a sense, completion.

The notebook which created the spirit that animates Jesuit education is the *Spiritual Exercises*.

Calling All High-School Teachers!

CHARLES A. ROBINSON, S. J.

Your students are listening to the radio at home more than two hours a day on the average. Find out what they are listening to. Here is a simple way of finding out. Give them the following short questionnaire, without requiring them to sign their names. If you insist on getting their names with their answers, they will tell you only what they think you think they ought to answer. Get written answers to these questions, and then study the answers.

1. What is the name of the radio program you like best?
2. Give one reason why you like this program best.
3. Name three programs that you like to listen to regularly.
4. Name one program that you do not like.
5. Do you know why you do not like it?
6. What kind of program would you like to have added to the programs of your favorite station?

You can stop reading this article right now if you do not intend to find out what your students are listening to in their leisure time. If you do find out, you will pick up this article again, to see if you can learn anything to help you carry out the objectives of the Jesuit secondary school as applied to this matter of radio.

A high school is set up in a community to perform certain functions that it alone can perform, and to assist other agencies (family, Church, and state) to perform functions that are common to it and to them. Father Joseph G. Cox, writing in the *Educational Handbook for Catholic Schools and Universities* (1939), page 128, states:

No Catholic educator can afford to ignore the widespread use of the radio by our children, nor consider that its use in the home does not come within our sphere of responsibility. . . . We are educating children for life, and radio is destined to play an important part in it.

The best way of improving the students' listening, both as regards selection of program and method of listening, is to listen with them in the classroom, regularly, to programs that fit in with the subject matter of the class, and occasionally, for purposes of training in critical judgment, to programs that are of little or no value. If you have no radio in your school for this purpose, you can still make use of the radio for home assignments on many subjects. For example, have you ever made use of the "Catholic Hour" as a home assignment? Yet it has been on the air for over ten years. Many of your students have never listened to the program.

Perhaps you are not aware of the wealth of good material that is going out over the air daily in the vicinity of your school. If you want to find out, write a note to the educational director of each of your local stations asking for information. Quite a number of the chain stations have full-time educational directors. Here are a few of the types of programs which can be used in schools, or for home-work. News, current events, history, travelogues, debates, speeches, "Catholic Hour," Catholic sermons, quiz programs, science (there was a fine series on the stars this summer), drama ("The Great Plays of All Time" has run for two years), "American School of the Air," "Lives of American Poets and Their Poetry," "Cavalcade of America" (the life of St. Isaac Jogues was dramatized on the "Cavalcade" in the fall of 1939), health, safety, civics, forums, Town-Hall meetings, serials, such as "The Aldrich Family" and "One Man's Family" (good morality on family life). The high-school student frequently does not like the Aldrich Family program, for the same reason that he does not care for Tarkington's *Seventeen*. Attention may be called to the fact that chain programs are not always carried on the system's affiliated stations, and that some of these stations make transcriptions of the programs for broadcasting at another fixed time.

Let me list some of the things that radio can give your students either directly or with your cooperation.

1. Material results of the research of experts. There are cases where experts have spent thirty hours checking points for a fifteen-minute broadcast on natural history.
2. Improvement of diction.
3. Increase in the number and variety of interests. For instance, fifteen South American countries are cooperating with the Columbia Broadcasting System this year in preparing cultural programs about their own regions and peoples.
4. Incentives to library research, discussion, etc.
5. More personal acquaintance with prominent persons.
6. Breadth of mind in recognizing a variety of opinions on disputed subjects, as, for instance, the means for national defense, which will be discussed widely and from many different angles this year.
7. Test material for training the judgment in evaluating the truth. Even commercial advertising programs are helpful for this purpose.

Listening to radio programs either at school or at home leads, or, with a little ingenuity, can be made to lead to various useful activities, such as the formation of discussion clubs; listeners' leagues to write out reports on programs of merit; items for the high-school paper; class criticisms of the programs listened to; radio workshops to rewrite scripts, or dramatize books, and so on. In New York state, credit is granted for reporting certain programs, just as it is for prescribed reading of books. Another fact, connected with this, and of great importance to us, is that the

students' choice of programs in leisure can gradually be elevated to a higher level. "The Lone Ranger" and "Charlie McCarthy" may thus lose a few listeners, but the students gain. This matter has been investigated by educators in St. Louis, at the request of Station KMOX, an affiliate of the Columbia Broadcasting System.

In conclusion, let me add this list of *free* publications which should be in every one of our schools.

1. The FREC Bulletin. Federal Radio Education Committee, U.S. Office of Education, Washington, D. C.
2. Education by Radio. One Madison Avenue, New York City.
3. The NBC Presents. National Broadcasting Company, 30 Rockefeller Plaza, New York. Educational Director: Franklin Dunham.
4. American School of the Air. Columbia Broadcasting System, 485 Madison Avenue, New York. Educational Director: Sterling Fisher.
5. The News Letter. Ohio State University, Columbus, Ohio.
6. The Radio Calendar. American Association of School Administrators, National Education Association, Washington, D. C.

Eighty-seven per cent of all homes in the United States have a radio. The instrument is used every day. Our students are going to listen to the radio. A great deal of what they might listen to is going to lead to a waste of time, if nothing worse. Their uneducated methods of listening are going to breed habits of mental sloth. It is our duty to help them to think for themselves, to elevate their tastes in the choice of programs, and to train them for activity. The radio can be used for good purposes. Our Holy Father, the Pope, our Father General, and Father Assistant so believe. Let us follow their lead.

A Return to Jesuit Progressivism

FRANCIS J. DONOHUE

An examination of the modern progressive education movement reveals two significant facts: first, that the techniques and not the philosophy of the progressives have been responsible for their success; second, that many of the most valuable techniques of the progressive schools today are described in that constantly praised but oft neglected book, the *Ratio atque Institutio Studiorum Societatis Jesu*.

Progressivism in modern education, although at first closely identified with the philosophical writings of John Dewey, has never been identical with Dewey's thought. In the beginning of the present century the progressives were, for the most part, either students of his agnostic-pragmatic instrumentalism or imitators of the teaching techniques which he employed at the University of Chicago and later at Teachers College, Columbia University. More recently, and particularly since the organization two decades ago of the Progressive Education Association, the movement has been dominated less by philosophy and more by emphasis upon curriculum content, administrative organization, and classroom technique.

Although today there are many philosophers and pseudo-philosophers who claim to represent the progressive position, we find that these advocate such variant and contradictory principles that we are unable to determine with reasonable surety which, if any, of these divergent treatments is entitled to be called the philosophy of progressive education. That this confusion is recognized by the progressives themselves is clear from the editorial notice printed each month at the head of the school advertisement directory in *Progressive Education*, the official organ of the P. E. A.:

It would be undesirable, if not entirely impossible, to classify schools at present as progressive or otherwise. *Progressive Education* is glad, however, to bring before its readers for their investigation schools which have signified their desire to carry out the principles of Progressive Education.

For several years (undoubtedly under the influence of current political and social trends) the philosophic writers ordinarily considered as members of the progressive group have been emphasizing various interpretations of the word "democracy" and the applications of these interpretations in school life. The progressive educators in the field have not, however, radically modified their programs to conform to the new ideal, although they have not hesitated in offering it their usual lip-service.

The most distinctive thing about the progressive movement has been

the eagerness of practical administrators and classroom teachers, knowing little and caring less about the philosophic content of the movement, to claim for themselves the appealing title of "Progressives." What success the movement has had is largely the result of innovations made by these educators on a practical plane which is pragmatic but seldom philosophical, rather than of the mingled philosophical truth and untruth expounded by Bode, Childs, and others at the theoretical level. The progressive writers have exercised more real influence upon administrative practices and classroom teaching techniques by a *posteriori* descriptions of innovations which worked than by theorizing on what ought to work.

It is true that the works of Dewey and of the other literary progressives contain much that is an admixture of *falsum* and of *verum*. But if Jesuit educators are to seek the methodological values in progressivism, they would be unwise to devote much time to the philosophical theorists of the movement. An evaluation of John Dewey's works on the basis of a philosophy of education supposedly set forth by St. Thomas Aquinas would not be of great practical value, partly because the *verum* contained in Dewey is not the *verum* which has been the cause of the progressives' success, and partly because St. Thomas does not present a philosophy of education in the sense in which we understand this phrase today.

St. Thomas' *De Magistro*, "a brief statement of Aquinas' conception of the educability of man,"¹ is far from adequate as a complete philosophy of education. It is a statement of St. Thomas' position on certain phases of rational psychology, but pretends to be no more. Here and there in his other works St. Thomas refers to education, but nowhere does he set forth a complete and integrated philosophy of education. He does, it is true, present many fundamental principles which have been developed into more or less complete systems by later educators, including among the moderns such writers as De Hovre, Demiashevich,² and Hutchins. These are Thomistic in the sense that they conform to the general spirit of St. Thomas and do not contradict any specific statement made by him. But to extend what St. Thomas did say by a process of reasoning that "had St. Thomas known what we now know, and had he written a treatise specifically on education, he would have said . . .,"³ appears to involve taking an unwarranted liberty with the works of the Angelic Doctor.

¹ This quotation is the evaluation of Mary Helen Mayer, *The Philosophy of Teaching of St. Thomas Aquinas* (Bruce, 1929), p. 120.

² The late Michael Demiashevich, a Russian Orthodox Catholic, and for years a member of the faculty of George Peabody College for Teachers, presented an exceptionally adequate concept of the purpose of the school as a residual agency in the development of the pupil both as an individual and as a member of society. His book, *An Introduction to the Philosophy of Education* (American Book Company, 1935), deserves to be much better known by Catholic educators.

³ A line of reasoning used by Miss Mayer and also by Dr. Fitzpatrick in his introduction to her book.

Among the progressives themselves there appears a strong tendency to believe that progressivism need not imply any particular philosophy, but merely an active willingness to experiment and to change in accordance with the findings of continuous research and the changing needs of the times. Thus W. Carson Ryan, editor of *Progressive Education*, writes:⁴

Progressive Education is not a system or device; it is not a particular plan or method. It represents, rather, a sincere effort on the part of many people in the United States and other countries—whether they happen to be teachers in public and private schools or parents and other interested citizens—to find a better way in education; to free themselves as far as possible from the formalism that sooner or later hampers any great social enterprise and is especially serious in the schools; to carry forward the pioneering experimentation and research that have been characteristic of education at its best and are of the utmost importance at the present time if society is to benefit freely from its educational provision.

The tendency toward constant experimentation is defective chiefly in that definite goals are seldom set, and that change rather than efficiency is all too frequently the criterion of value. We must not deny the worthwhileness either of experimentation or of change, but when we experiment with human beings we must know what we seek, and every change must have a more potent reason for its adoption than the mere desire for novelty.

The progressives have stressed among other concepts the personality of the individual, the integrity of the educational experience, and the importance of motivation in learning. These educational principles, although perhaps over-emphasized in recent years, are by no means new discoveries. They are so fundamental in human nature that no educational system which loses sight of them can long endure.

The Fathers of the Society of Jesus who drafted the *Ratio atque Institutio Studiorum* recognized the importance of motivation for efficient learning, and their emphasis on the use of prizes and rewards and of emulation and rivalry indicates their concern to suggest concrete techniques which would help to make learning easier and of more immediate concern to the pupil. Again, most of the "activity" of the progressive schools is fundamentally dramatization, and this is expressly prescribed in the *Ratio*.

The progressives have made very effective use of the so-called "core curriculum," yet this also is no modern invention. The *Ratio* of 1599 described in detail what clearly were core curricula, at our present lower division college level, in the humanities and in rhetoric. These curricula have been abandoned by most of the Jesuit colleges in the United States, not because they were ineffective but because they were not in accord

⁴ W. Carson Ryan, "What Do We Mean by Progressive Education?" *Education* (Progressive Education Number), October 1939, p. 69.

with the departmental and elective concepts which were brought about by the influence of the state universities.

The progressive emphasis upon rapport, and the really commendable efforts of these educators to secure the fullest possible mutual understanding between teacher and pupil, are also reminiscent of Jesuit education in its heyday. Our modern Jesuits are no less diligent than their predecessors in seeking to understand their students as thoroughly as possible, but no college teacher meeting five class sections each for three hours a week can hope to have much more than a nodding acquaintance with many of his pupils. The core curriculum type of organization which the Jesuits used so outstandingly but later abandoned, may be the best answer to the problem of an intimate friendship between master and pupil.

The modern Jesuit schools seem to have abandoned many of the techniques which were at the root of the Society's success in its schools of the sixteenth, seventeenth, and eighteenth centuries. The progressives of today, stumbling upon these techniques in the course of their almost random experimentation, find the old Jesuit practices serviceable, for the mind of man still operates in the same way today as it did four hundred years ago.

We do not here suggest a return to the curriculum prescribed in the *Ratio* of 1599. We do suggest, however, that some at least of the techniques which appear to be at the root of the progressives' success are really the techniques of the *Ratio*, and that a carefully considered adoption of certain of the more effective progressive practices would imply more a revival than an abandonment of Jesuit educational tradition.

Must Jesuits Attend Library Schools to Be Librarians?

JOSEPH F. CANTILLON, S. J.

To anyone who has attended an A. L. A. convention and heard the speakers mention "certification for professional librarianship," it would seem axiomatic that Jesuits must have *some* approved professional training (if we want Jesuit librarians!). This certification would be an ironclad decree by which only those with formal training could be given the accolade of librarian. I am not defending this universal urge for some type of certification, but simply stating its existence. Should we bow to the decree?

"But library training is a waste of time!" Yes, a full year of it seems to me to be, for Jesuits, a waste of time.

And why is it a waste of time? Because, (1) there is not enough essential matter to the so-called profession to demand a man's full energies for a year; (2) the present teaching is done, in most cases, by people of insufficient general education and culture (and I might note here that of the twenty-one members of the staff of the largest library school in the country, only five have any general degree over and above that of A. B. There is only one teacher with the rank of professor, and his academic qualifications are limited to a library degree and a Ph. B. degree); (3) in ninety per cent of the classes, the teaching is done by women for women, with the feminine viewpoint predominant; (4) most schools, with the honorable exception of the University of Michigan, have the public library as their focal point.

In other words, Jesuits have been correct, all along, in suspecting that librarianship has no connection with postgraduate work, with scholarship, or with academic university training. I may quote here Mr. Wilhelm Munthe, the director of the Oslo University Library, who made the most searching of recent surveys on this question. He says: "While the one-year school represents a creditable substitute for the haphazard 'training classes' and 'apprenticeship' of the earlier period, it has nothing to do with academic university training in the European sense."¹

Let me make clearly this one point: Library schools are not needed for Jesuits, although they may be the very best thing for the ordinary

¹ *American Librarianship from a European Angle* (A. L. A., Chicago, 1939), p. 133.

student there. The present standardized one-year curriculum (pretty much the same in basic courses throughout the country) is good enough for the vast majority of library workers, who are far more in need of further general education and knowledge of books than of technique. After all, in the judgment of the really thoughtful leaders of the profession, "library technique is a necessary but minor part of the librarian's equipment." Competence is more than training.

I conceive four things to be necessary: (1) a love of books, springing from a knowledge of books; (2) ability to get along with others; (3) ability to adapt means to ends (common sense); (4) technical training.

What is technical training, or, what do library schools teach? If I may take my answer from the course at Columbia University,² there are five separate courses regarded as essential and supplying twenty-one of the thirty credits needed for the degree. They are: Cataloguing and Classification; Fundamentals and Principles of Library Organization and Administration; Bibliography and Reference; Book Selection; History of Books and Printing. The other nine credits needed for the degree of B. S. can be gained by selecting from about forty-five other courses, ranging from adult education through microphotography to illustration of children's books. Many of these courses deal with specific libraries, such as school libraries, college libraries, music libraries, children's libraries, law libraries, and so forth.

Considering for the moment the five basic courses listed above, I would say that the first three would be profitable to any Jesuit whom natural talent and superiors assign to library work in the future. A course in college libraries or in school libraries might be a useful fourth course.

The use of the words "waste of time" does not mean that little time is called for to take and pass creditably these courses. Four long written papers each week, with perhaps a minimum of 150,000 words to be read, make heavy demands on any student. Any Jesuit taking even two such courses should be excused from all other work in order to keep pace with the class.

I offer this suggestion. The administrative officers of these schools wish to produce scholarly librarians, of whom there is a great lack. To do this, there are two courses open to these schools: Either get library-school graduates to acquire adequate scholarly training afterwards, or accept only able men with scholarly tastes and training, and then give them the necessary training in library technique. At present, the twenty-six ac-

² Of Columbia, Munthe says: "With regard to size, faculty standards, budget, etc., it is in a class entirely by itself. Its graduates constitute twelve percent of the annual total coming from the twenty-six accredited schools."

credited schools do not see their way clear towards working out the second alternative—of accepting men of scholarly tastes and reducing the year's course to an intensive three-month's drill along the lines of (1) Bibliography and Reference; (2) Fundamentals and Principles; (3) Cataloguing and Classification.

It seems to me that along this line lies our Jesuit solution. Let each province select three scholastics, who have already received their M. A., M. S., or Ph. D. degree. Send them for one or two summers to the best library school in their vicinity. I might list California, Illinois, Michigan, Drexel, Pratt, Columbia, and Western Reserve as the best in the field. At the end of this intensive period, while they will not be professional librarians according to the standard of the American Library Association, yet, to my mind, they will be perfectly capable of administering our high-school, college, and university libraries. Of the four qualities needed for a good librarian, noted above, I think that nature, grace, and the Society will have given them the first three; the fourth can be achieved by the honeyless days and nights of one or two summers.

I submit this paper with the hope that it may stir up controversy and comment.³

³ One could hardly end a paper on librarianship without a bibliography. For a view of the problems, read: Kane, William, *Catholic Library Problems* (Loyola University Library, Chicago, 1940); and Munthe, W., *American Librarianship from a European Angle* (A. L. A., Chicago, 1939).

The Humane Classics

FRANCIS A. SULLIVAN, S. J.

From time to time those among us who teach the classics feel not unlike the prophet Ezechiel, set down in a plain full of dry bones: "Now they were very many . . . and they were exceeding dry. And the Lord said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. Then the Lord said to the bones: I will lay *sinews* upon you and will cause *flesh* to grow over you . . . and I will give you *spirit* and you shall *live*." We feel, at times, all too painfully conscious that we are dealing with dead men and dead languages, and we wonder how we can clothe them with sinews and spirit, so that once more "virtue may go out" from them to us and our pupils. May it not possibly be that we lack a firm *faith* in the power of these studies, a strong *hope* in their salvific effects, a living, personal *love* without which the miracle can never be achieved?

We need faith in these classical authors, an unfaltering faith that in them "are to be found vitamins without which the human spirit cannot enjoy health"; we need a buoyant hope that today too, as in the past, these great human personalities of Greece and Rome can rule us from their tombs and pass on to us the precious heritage of their knowledge and wisdom, their sanity and beauty; we need a burning love, begotten of and begetting admiration and imitation, a love that will drive us constantly to commune with this invisible society of immortals, to contemplate their lives so sublime in human worth, and then, in the beautiful words of St. Thomas, *contemplata aliis tradere*.

Is this a vision only, a mere waking dream? When confronted with a class that seems insensible to classical culture, we often feel depressed and dejected; we seem to be casting pearls to be trampled upon. But, at such moments of despondency, it is well to say to ourselves: *Quod isti et istae, cur non ego?* Teachers in the past have made the classics take on sinews and life; some are still doing so today. Gildersleeve, when given the chair of Greek at Johns Hopkins, was told by the President: "Sit there and *radiate*." How he made Aristophanes and Pindar and a host of others come to life again, they know who sat and listened to him. Wherever teachers have souls to interpret the classics and pupils souls to appreciate them, the dry bones will unfailingly come to life.

Now all this, naturally, implies that we teachers of the classics have a high ideal of our task, an ideal that will support those "hewers of wood

and drawers of water" among us who teach grammar, and cheer the others who feel, at times, that they are watering dry sticks, not living plants. Doubtless we all realize, with more or less clearness, what we are supposed to be doing: training intellects, initiating immature spirits into the mysteries of literary appreciation and creation, forming the humanistic mould of mind and shaping the raw material we get into a harmonious, fully integrated human personality. And that too we are trying to do in a world full of intellectual defeat and spiritual dismay (to quote Paul Elmer More, *On Being Human*), in a century stricken with spasmodic futility. "The most characteristic feature of the modern educational world," says Hutchins, "is bewilderment. We do not know where we are going or why, and we have almost given up the attempt to find out." Hence the need for us of clearcut ideals and equally definite methods if we are to produce fruit a hundredfold. Hence, too, the need of good reading, of reflection, and occasional examinations of conscience on our part to determine whether *we* may not be at fault. Ideals may easily become blurred, methods may become ineffective; the dry-rot of routine may set in and our work lose all its savor and life-giving qualities. To help ward off these blighting evils, I wish to draw attention to some stimulating books that have recently appeared on the classics.

Greek Ideals and Modern Life by Sir R. W. Livingstone (Harvard University Press, 1935) is an inspiring plea for the study of Greek (and, *mutatis mutandis*, of Latin). The first three chapters, "Introduction," "The Growing Influence of Hellenism," "Greek Humanism," are written with an élan and contagious enthusiasm that cannot but touch even an unregenerate soul. The main point he makes, with a wealth of illustrations, is that we study Greek authors, not merely for their grammatical values—as fields of research—not merely for literary appreciation, but above all for their ripe wisdom and sanity, their beauty and virtue. They are textbooks of life, "the first people that were born into complete humanity"; they created a life which has fascinated the imagination of men ever since, an existence which, if we could revive it (not, of course, the mere forms but the spirit), would be a cure for our modern *malaise*. They were the men of whom Pliny wrote, in a letter to a friend: *profecturus es ad homines maxime homines*; they are the perfect human type, the ideal men. As Werner Jaeger says, in his splendid essay on "Classical Philology and Humanism," today too "there still emanates from them an emotion and spiritual elevation, educative in the highest sense, which no one can fail to experience who approaches them with earnest purpose to understand. An esthetic nature will, perhaps, respond more to the fascination of form. . . . But the work of the ancients represents to us something still more comprehensive: a world of the highest human values."

Is it not true? The miracle of Athens and Rome is still with us today, ready and well fitted to quicken and inspire our humdrum lives. For these works of ancient art and literature are timeless in their human appeal, like the works of Pericles on the Acropolis, of which Plutarch finely said: "Every particular piece of his (Pericles') work was immediately, even at that time, for its beauty and elegance, *antique*; and yet, in its vigor and freshness, looks to this day as if it were just executed. There is a sort of bloom of newness upon these works of his, preserving them from the touch of time, as if they had some perennial spirit and undying vitality mingled in their composition." Since the Greeks sought to mould the universal in the individual (in literature as well as in the plastic arts), their creative thought transcended the bounds of their own national existence, and in missionary spirit they early strove to extend their culture to other peoples. In time, Greek *paideia* was transformed by the Roman into the ideal of *humanitas*, an ideal incarnate in Cicero and eloquently advocated in his *De Oratore*. No one can read Livingstone's book or Jaeger's *Paideia* (English translation by Highet, Blackwell, 1939) and fail to get a vastly deeper understanding and appreciation of what we still can learn from the ancients.

But, when all is said and done, we are not mere humanists: our ideal is *Christian* humanism. Not Greece and Rome alone, but Palestine are our old homelands. This is a point well made by Livingstone (chap. vi). Our ideal is a happy fusion of Hellenism and Christianity. Now "Christianity is neither a cancellation of nor a declension from Hellenism, but a development and completion of it; it enlarged the Greek concept of man, defined more fully the idea of *God*, and emphasized more justly the place of religion in life. . . . So Augustine, starting from the *Hortensius* of Cicero and the *Libri Platonici*, went on from Plato to Christ, finding in Greek (and Latin also) a road that took him far on his journey, yet left him short of a permanent habitation for the human spirit." We latter day humanists are *Platonici*, *Ciceroniani* and *Christiani*.

This important idea is strikingly brought out in Charmot's *L'Humanisme et l'Humain*, and, more recently still, in L. Meylan's *Les Humanités et la Personne* (Paris, 1939). Assuming some knowledge of the former book, I shall confine my remarks to the latter. Meylan starts with the idea that the humanities mean the ensemble of the formative influences (home, church, school, sports, etc.) operating on the young spirit; then he describes a humane education as one that initiates the *petit d'homme* into humanity, the realization of the humanity virtually within himself. The programme of this human initiation is wide and rich; it embraces (1) the history of humane civilization, i. e. the presentation of man and his great creations (in art, literature, science, philosophy); (2)

the analysis and acquisition of language, considered as the instrument which puts man in communication with his fellow man and helps him to elucidate the content of his own thought and consciousness; (3) the introduction to experimental reasoning, the instrument of that coordinating and creative activity by which man continually transforms the material and spiritual conditions of existence.

This initiation into his own innate humanity is effected, therefore, by a twofold process: by contact with the most authentic and diverse manifestations of man's *humanitas* in the history of human civilization, and by the exercise of all those powers which properly make a man, but especially of his intelligence. Thus the young student is constantly stimulated to actualize his own virtual humanity and become a complete and harmoniously developed man. In treating of the atmosphere of a humane school, Meylan stresses the crying need of a unified aim to serve as a kind of Ariadne-thread to guide one through the labyrinth of courses; it is incoherence rather than multiplicity that mystifies and confuses the human spirit: *scientia propter homines*; one should, as far as may be, limit himself to those studies that really inform the human person who is being educated. He stresses, too, the imperative need of incessant work, *labor improbus*, for *ut agri, sic animi cultura*. As an American has said, in an interesting comparison between agriculture and education: "In agriculture and in education, we must turn our thoughts to the virtues of thoroughness and patience—to ploughing and harrowing and tilling, not for the immediate crop, but for the enriching of the soil of the mind."

Some eloquent chapters are devoted to the teacher of the humanities: the vital contact with human values is made, chiefly, through parents and teachers; virtue flows out from the men of yesterday through the men of today, the teachers: *omne vivum ex vivo*. Only fire awakens responsive fire. So the teacher must be a comrade as well as a leader, as Aeneas who often says to his discouraged companions: *O socii, o passi graviora . . . revocate animos . . . tendimus in Latium*. But, besides helping his pupils to achieve this vital communion with the great spirits of bygone ages, the teacher must, above all, help them to deeper union with and in Him "in whom we live and breathe and have our being." For our ideal is not that of mere secular humanism; *nolens, volens* the school of humanism is a school of God, since the *humanitas* incarnate in men is but a revelation of God to the world (*Apparuit Humanitas Dei Salvatoris nostri*). In the words of Gautier:

Il naît sous le soleil de nobles créatures . . .

Dieu semble les produire afin de se prouver.

Humane education is then, perforce, a discourse about God. God's hand is strikingly manifest in the saints, but it is also sufficiently clear in those

animae naturaliter Christianae like Plato, Vergil, etc. It is impossible to present a faithful and integral image of man by abstracting from the Reality in *cujus lumine videbimus lumen*. It is as though one were to show Raphael's "Transfiguration" or Da Vinci's "Last Supper"—and leave out Him who gives meaning to the whole.

Homo humanus is par excellence *homo religiosus*, because the religious attitude alone permits man fully to know himself in his essential relations to God and his fellow men. To the discerning eye of the Christian humanist, the great pageant of wise and noble men *qui vitam excoluere per artis*, as it unfolds itself before him like the Panathenaic procession on the Parthenon frieze with its lovely human forms, reveals the work of God, *narrat gloriam Dei* down the centuries. And the culminating figure there is Christ, *Deus-Homo*, the Ideal Man in the history of humanity. "It is in Christ," says Father Jaime Castiello in his *Humane Psychology of Education*, "that what is specifically human in human nature should be studied: the quality of His human thought and the beauty of His creative words and the harmony of His moral activity."

I am not sure that Meylan is a Catholic; but he is certainly deeply Christian. He concludes his book with these words: "De telle sorte que ce n'est que dans une atmosphère religieuse que nous pouvons espérer voir fleurir les humanités poétiques dont nous avons esquissé, dans cet ouvrage, le propos et l'opération, les humanités qui aideront enfin le petit d'homme à devenir un *homme*."

"Wherefore, my dear Simmias," says Socrates at the end of the *Phaedo*, "a man should bend all his efforts in this life to achieve wisdom and virtue, for the prize is fair and the hope great . . . it is a glorious venture, and we ought to croon such words over to ourselves, which is why I have spun the tale out to such length." To read books like these is to make a kind of *contemplatio ad amorem*; it is to soar aloft, with new-found wings, (like the soul in the *Phaedrus*), to higher regions where dwell beauty, wisdom, and goodness, and where many are the blessed sights and sounds. Even after we have come down to common earth again, our outlook is vastly enlarged, our enthusiasm to carry on our noble apostolate is newly enkindled; we feel like new men, eager and ready to help in the task of making men, Christian men, until there be formed in them Christ.

Dante, the Crown of a Catholic Education

RAYMOND V. SCHODER, S. J.

It is a Jesuit conviction that the most precious thing a man can receive in this life, next to the Faith, is a thorough Catholic education. The expansion of outlook, the broadening of interests, the accurate, living, and profound contact with truth, the exaltation of spirit, and the firm standing up to the successive problems of life which it implies is the ripeness of man's nature, as cultivated by human industry and irradiated by the life-giving light of Christ. In fact, this is a work so grand and so charged with import for the achievement of Christ's kingdom, that as Jesuits we give a great part of our lives to its achievement in ourselves and others. We are persuaded that even amidst the clamorous religious needs of today we can do nothing better than develop young men of high Christian character solidly established in the integral Catholic view of life. Both for their own welfare and happiness and that of the society which they will influence, we are eager to build up in our students that intellectual maturity wholly illumined by Christian truth which we call the Catholic mind.

My contention here is that we have in Dante the very finest instrument to this high work of art; an instrument, in consequence, which we should use far more vigorously than we are actually using it. No other book is so well fitted to be the heart and summit of Jesuit education.

For Dante's *Divina Commedia* is without exception the greatest synthesis of divine and human culture ever achieved. That is to say, not even the Bible or the *Civitas Dei* or the *Summa Theologica* is so complete and masterly an integration of all major elements of both natural and supernatural culture. Why? For the simple reason that they are not intended to be such. But Dante's great poem is so intended, and what is more, it almost perfectly achieves its aim.

Why this should be so is evident when one realizes what sort of man was its author. Dante was probably the most cultured Catholic of all time. He was the greatest scholar of his day. His mind was stored with a vast treasury of learning in all human science. As a thinker, he is not unworthy of the greatest medievals, though, indeed, of a different bent of mind than the Scholastic geniuses. He appears to know the Sacred Scriptures almost by heart, and can quote or expound them with masterly

skill. He is as intimately acquainted with all the medieval doctors as with the Fathers of the Church. His knowledge of the Latin classics is wide and sympathetic. All the natural sciences as then cultivated are very familiar to him, and we know that he was called upon by Florence to employ in civic improvements his skill at architecture and practical engineering.

But his culture came not from books alone. Dante also led a full and vigorous civic life. As a result, he amassed rich experience, which meli-
lowed and further humanized his spirit. Added to all this was a poetic genius rivaled, if at all, only by three or four men in all history; a power of vision and imagination wholly without equal; an ardent, exultant Faith reducing all the universe for him to a mighty, theocentric harmony; a tender devotion and zealous love of God; and crowning all, exalted spiritual ideals little short of sanctity.

Did any man ever enjoy an equal cultivation of all human faculties to a supreme degree, yet at the same time sublimated by so grand an outlook on life and so vibrant a Catholicity? Aquinas, it is true, surpasses him in profundity of intellect, as does St. Bernard in unction, and Homer or Shakespeare in sheer poetry. But these saints lack Dante's humanistic culture, and the poets his Catholic vision. In no other man, it would seem, did the cream of classical and medieval culture attain such concentration. Indeed, I dare affirm that, short of sanctity, Dante is the culmination of the human spirit. In him we have the greatest product of a Catholic education, and consequently in his poem (so full an ectype of his spirit) the greatest single instrument for building up in others as perfect a Catholic education as they can assimilate. To Jesuit students, the *Divina Commedia* gives concrete illustration of the fully cultured Catholic man they are supposed to become; it is our ideal achieved.

If we study this "sacred poem to which both Heaven and earth have set hand, so that for many a year its author has grown lean" (*Par.* 25.1-3), and consider it not as the reflection of Dante's mental culture but as a work of art, further reasons for its unrivaled efficacy as a medium of Catholic education will stand out. From the viewpoint of poetic art, the *Divina Commedia* is universally admitted to be an unsurpassed masterpiece. All the specifically poetic qualities there shine forth in a supreme degree—vision, uncommon insight, imaginative power, passion, exultance in truth and beauty, sincere emotional elevation. The whole universe is there passed in magnificent review and interpreted in an integrally humanistic way by universal Man in the person of Dante himself. Structurally, the whole vast poem is planned and built up with architectonic skill equal to that which informs and integrates a Chartres or a *Summa* of St. Thomas. The division into three equal parts, and of each part

into ten triply-interrelated units; the perfect balance and parallel of corresponding situations and episodes in widely separated portions of the poem; the central plan whereby the uncreated Light of God (hierarchically reflected in the nine concentric petals of the Mystic Rose of the Blessed, the nine spheres of Heaven, and the nine terraces of Purgatory, as it is progressively negated by the nine descending circles of Hell) traverses all creation, thrilling the universe to ecstatic prayer, until bent back upon its Source; the deep symbolic meaning in each deliberately selected person, circumstance, or literary trope—all these parts of a magnificent unity yield in this one poem an inexhaustible wealth of design to feast the mathematician, mystic, metaphysician, or anybody else for a lifetime! Add the charm of the soft but virile Italian, along with the beauty of the intricate *terza rima* in Dante's hands, and the most sceptical critic must admit that this is food worthy to nourish a Catholic mind in an eminent degree. Where else is the great Catholic *weltanschauung* more totally and attractively set forth in all its thrilling profundity and completeness?

Of course this is too rich a menu to be laid before all. Unless a student has intellectual quickness and stamina, and at least a capacity for broad, catholic interests in things of the mind, he will most likely find Dante disappointing and too heavily freighted with allusions, innuendos, syntheses, and problems out of his orbit of interest. He will read Dante with profit, no doubt, but probably not with deep and lasting effects on his mind-life. For the superior college student, however, Dante is the one fire best suited to temper his mind and communicate to it a permanent glow reflecting that Catholic mind at white heat which is Dante himself. This, indeed, will not come about by one reading. The student must re-read and study and analyze and discuss and steep himself in Dante, in the original, before the transformation can be actualized. But if this necessary application is given the poet, under a cultured and enthusiastic director working with small, informal groups, the result cannot but be a truly liberal, and thoroughly Catholic education. Here is the ideal college study-club, seminar, or honors course. This is not to ask a complete reconstruction of the curriculum, but only that superior students be brought at our schools into prolonged and intimate contact with the *élan* and contagious power of integration of Dante's thought.

If the student so favored carries on his Dante studies after leaving college, by re-reading the poem from time to time and extending his knowledge of Dante's message and sources, he will have a treasure of sublime thought and inspiration whose possession will make life for him noble, intelligible, richly significant—a thrilling progress along the path of Divine Grace toward the sublime goal he has already grasped in vision.

If it is objected that this view of life is far better portrayed in the Sacred Scriptures and the *Summa Theologica*, I would reply that the strongest urge of the mind trained by Dante is precisely to love and study those major sources of the poet's mind. But I would also reply that for purposes of *education at school*, the Bible is not an apt text, and that the student will more surely come to understand the great Catholic outlook from Dante's moderately brief synthesis than from the limitless extent and detail of Aquinas' masterpiece. And no student is likely to conceive by himself or from a lesser teacher so living a pageant of the Catholic message, or so appealing and masterful a guide to its Scriptural and Scholastic expositions.

The mind, then, which has been stimulated by Dante into action, and formed by long association after the master's pattern will be a mind fully realizing the Catholic form we strive to impart. It will be a mind quickened with broad intellectual interests, and disciplined into the orderliness and unity of truth. The contagion of Dante's vast scholarship so deftly carried will arouse an enthusiastic interest in all knowledge. Philosophy, theology, patristics, science, mathematics, history will assume grandeur and appeal in the disciple's eyes. He will find broad new vistas of knowledge challenging his further advance. The saints and teachers of the Church will win his affectionate intimacy, and he will be eager to know more of the great men of the past, of Caesar and Vergil and Aristotle and the Christian heroes. The student will find all truth and beauty falling into order in the grand design of God. His outlook on life will be deeply cultured and human, expansive and buoyant and flung from one end to the other of God's cosmic plan. For him, the Faith will not be a super-added system, but will penetrate all life and all the workings of his mind. It will be an active force, a source of strength and joy and nobility of life. Love of the Church, devotion to our Lady and the saints, absolute trust in Christ as the supreme source of truth and noblest object of love and loyalty will be drunk into his soul without explicit striving—and therefore all the more deeply. In short, the mind whipped into the pattern of Dante's mind will have the integral Catholic quality: it will seek out and embrace all truth, while always aware that there is one only Fount which can slake this inborn yearning—

La sete natural che mai non sazia
 Se non con l'acqua onde la femminetta
 Sammaritana dimando la grazia.

(*Purg.* 21.1-3)

That indeed is a Catholic education!

BROADENING HORIZONS

National Catholic College Student Peace Day, 1941¹

May 1, 1941, on a nationwide scale, the fourth annual National Catholic College Student Peace Day will be celebrated. The assistance of all our Jesuit colleges is requested to make this year's program wider in appeal and effectiveness.

The *idea* of the peace day as a pointed counteraction to the usual May Day celebrations under the auspices of the American Student Union originated at Georgetown University in the spring of 1938.

The day is essentially and completely a student activity. Faculty participation is advisory only, but in the actual rally special places are occupied by the faculty. In 1938 invitations were mailed to all Catholic colleges and high schools. That year some forty schools participated. In 1939 the number increased to fifty-five. In 1940 there was a decrease in the number of participating schools because only Catholic *colleges* were invited. It is hoped to make the 1941 celebration of Peace Day wider in its appeal and in its impact on the minds of our fellow citizens.

The *purpose* of the day is to afford Catholic college students a chance to be vocal on current topics of national import. It also allows them to bring to the attention of others the only philosophy that can bring peace out of present world chaos. In the publicity so far obtained even secular newspapers have contrasted favorably to us the two May Day peace rallies. Last year the Holy Father sent his Apostolic Blessing to all who participated.

The *subject* of the day thus far has been peace. World affairs conditioned this, but it need not always be so. Any subject of national importance to college students may be selected. But the strength of the day lies in one subject being discussed by all Catholic college students. It is vitally important that this presentation be by the students themselves. And the subject must be presented in its current aspects. Thus, if peace were to be the subject this year, the Catholic philosophical ideas on preparedness, defense of country, conscription, etc. should be introduced. No topic has been selected as yet. Suggestions will be graciously accepted by the student peace day committee at Georgetown. Some members of the Georgetown faculty have thought that some phase of South American relations with the United States should be this year's subject. Definite information will be mailed in November.

¹ Reported by Father Stephen McNamee, of Georgetown, prime mover of the Catholic Peace Day for college students.

The *program* itself is centered around an outdoor rally. Actually the day begins with attendance at holy Mass by the entire student body led by the student executive committee. This committee, by the way, was composed at Georgetown of every student officer from the dignified senior class president down to the freshman intramural sport captains. Each member was responsible for the interest and attendance of his group at the various functions. The highest student officer was the chairman. The suggestion that the students receive Holy Communion for world peace has always been well received. The outdoor rally takes place in the evening, at eight o'clock. The chairman calls the rally to order, explains the significance of the day and its nationwide celebration by Catholic collegians. At one rally, various peace pronouncements made by the last three Popes were interwoven into a papal peace program and presented as such. Then the main speakers examined some phase of peace in the light of Catholic philosophy. Musical interludes may be furnished by the glee club, concluding with the national anthem. The rally closes with solemn Benediction of the Blessed Sacrament.

The program last year at Georgetown dedicated the entire first day of May to peace. There was a special peace Mass, a convocation of faculty and students was held at eleven o'clock in the morning, at which a distinguished member of the United States Senate delivered an address. The main rally was held as usual in the evening. The day closed with a radio forum at 10:30 P. M. organized by the students and presided over by the Hon. David I. Walsh. Peace and preparedness was the forum topic. WJSV of the Columbia System broadcast the forum program.

The program of 1941 would be somewhat different. It is precisely this difference that needs the cooperation of all our Jesuit colleges. The new idea is this. Individual colleges as heretofore are to hold their own peace day. But in the evening at the Jesuit college campus there would be one citywide rally in which every Catholic college in the vicinity would participate. This entails work, patience, and the spirit of cooperation on the part of all Jesuit directors of peace day. This is humbly besought now. Early in November the Georgetown committee will mail definite information for this year's program. In this new plan the Jesuit colleges will be the backbone of the nationwide movement. It will fail of its objective unless all cooperate generously. In places where we have no college, we shall try to rally the smaller colleges around the largest. In all cases it is important to notify the Georgetown student committee (Student Peace Day Committee) both of the celebration at the individual college and the citywide rally. We wish to broadcast, over the air if possible, but at least through the national secular and religious news agencies the national character of our fourth National Catholic College Student Peace Day.

The Homeric Academy of Regis High School¹

In recent years classical circles in the New York area have manifested a growing interest in the work of the Homeric Academy of Regis High School. Short articles on the academy have appeared in classical journals as well as in local newspapers. The moderator was asked this year to address a conference at the convention of the Classical Association of the Atlantic States on the work of the academy, and the 1940 symposium at Regis was attended by about 500 teachers and students of the classics, among whom were representatives of nineteen high schools and fifteen colleges and universities. Thus it may be that readers of the *QUARTERLY* will find the *modus agendi* of the academy of interest.

The work of the academy differs in minor details from year to year and from moderator to moderator. The general plan, however, is constant. The membership of the academy is determined in mid-October, and since it has been found inadvisable to accept more than twenty members, the task of selection is not easy. Last year's senior class, for instance, numbered 103; of these sixty-four sought membership in the academy.

Formal meetings are held weekly. Lectures by the moderator and by invited classicists on Homeric topics make up the usual *agenda*. These lectures, however, are only a part of the academy's work. As soon as the meetings begin, each academician sets about reading the entire *Iliad*. This reading is done in translation, since any attempt to read the whole in the original would not only overtax the powers of the boys but would also consume so much time as to forbid any other work. Along with the translation each boy reads several volumes of commentary assigned him from the well-stocked library of the academy.

Preparation for the public symposium also begins at once. The text is apportioned to eight boys. Each boy prepares three books intensively, and in the symposium he is responsible for the reading, translation, parsing, and interpretation of every section of his three books. Topics for research are assigned, from which the students prepare papers for presentation or find solutions of problems that will come up for discussion in the symposium. As the time of the symposium draws near, the academicians rehearse a dramatization in the original Greek of a scene from the *Iliad*. The symposium is held in the middle of May. It consists of the dramatization and a defense by the boys of the parts of Homer they have prepared for the occasion. The questioning is done by a group of invited classical teachers and scholars.

¹ Reported by Mr. Francis X. Curran, S. J.

The comments of auditors have been extremely favorable. Some samples of the commendations of non-Jesuit guest objectors and auditors may be of interest.

Dr. Robert H. Chastney, president of the Classical Association of the Atlantic States, 1939-1940: "Regis' work in Homer deserves to receive much wider recognition than it has outside of Catholic circles. As a classicist I owe Regis every bit of support I can give for its outstanding work in maintaining the study of Greek and Latin in a world confused with false educational theories."

Professor John P. Bowen, St. John's University: "Their exhibition was worthy of graduate students. In every detail they demonstrated their excellent, painstaking preparation."

Lillian B. Lawler, editor of the *Classical Outlook*: "I was deeply impressed. Your academicians show excellent scholarship. I cannot praise your academy too highly. It is a light in the educational darkness."

NEWS FROM THE FIELD

People: Father Andrew C. Smith, dean of Spring Hill College, has succeeded Father John W. Hynes as general prefect of studies of the New Orleans Province. . . . Father Julian L. Maline has been appointed general prefect of studies for colleges and universities as well as of high schools in the Chicago Province, with residence at West Baden College. . . . Father Hugh M. Duce has been relieved of his rectorship of Alma College in order to give full time to his office of general prefect of studies of the California Province. He will reside at the University of Santa Clara. He was succeeded at Alma College by Father Louis Rudolph, formerly rector of the University of Santa Clara. . . . Similarly, Father Arthur J. Sheehan, general prefect of studies of the New England Province, has been relieved of his professorship of theology at Weston, and will reside at St. Andrew Bobola House, 300 Newbury Street, Boston. . . . Father Charles Walsh, formerly dean of the Juniorate at Los Gatos, became rector of the University of Santa Clara on July 31. . . . Father J. Harding Fisher, rector of Inisfada since its foundation, was installed as rector of Fordham during the summer. Father Gannon remains at Fordham as president. . . . Father C. J. Steiner, for the past several years rector of St. Xavier High School, Cincinnati, became rector of Xavier University on August 26. He was succeeded at St. Xavier High School by Father James F. Maguire, formerly assistant principal at the University of Detroit High School.

Principals' Institute at West Baden: From July 5 to 15, twenty-four principals and assistant principals from six American provinces participated in a seminar at West Baden College, West Baden Springs, Indiana, on the Cooperative Study of Secondary School Standards. Father Julian L. Maline, general prefect of studies of the Chicago Province, planned and directed the seminar. Cooperating with him were Father Edward B. Rooney, national secretary for Jesuit education, and Father Allan P. Farrell, director of West Baden's summer session. Valuable help was given in the discussions by Fathers James A. King and Francis J. Shalloe, principals respectively of St. Ignatius High School, San Francisco, and St. Peter's High School, Jersey City, who gained practical experience with the Cooperative Study when their schools were surveyed according to its criteria two years ago. Father John F. Lenny, principal of St. Joseph's High School, Philadelphia, was secretary of the seminar. Daily sessions were held from 8:30 to 11:15 A. M. Committees, formed to study and discuss and report on various divisions of the evaluative criteria of the Cooperative Study, met in the afternoons and evenings. Each committee presented its report at one of the sessions. From the minutes of the secretary the fol-

lowing high points of the seminar may be recorded: (1) The freedom and pointedness of the discussions; (2) the painstaking and competent work of the committees; (3) the comprehensive view of the criteria and technique of the Cooperative Study obtained by the members of the seminar; (4) the opportunity afforded of formulating for Jesuit high schools a proper approach to and attitude toward the evaluative criteria, especially in regard to points affecting objectives, educational philosophy, and curriculum; (5) the incidental but valuable discussion of particular problems of high-school administration. A tangible result of the work of the seminar was the preparation in mimeographed form of a "General Statement of the Philosophy of the American Jesuit High School."

Institute of Religious Education: The third annual meeting, Campion, Prairie du Chien, Wisconsin, August 18-20. The main topic of the meetings was "Mental Health and Personal Purity." Father Bakewell Morrison, St. Louis University, was again chairman, and re-appointed for next year. Papers: "The Psychology of Sex," by Father Gerald Kelly, professor of moral theology, St. Mary's, Kansas; "Instruction on Chastity to Women," by Father B. R. Fulkerson, St. Louis University; "A Proposed Methods-Content Course for Sisters Teaching Religion," by Father C. L. Bonnet; "The Psychology of Non-Catholics Interested in the Church," by Father Vincent M. O'Flaherty, Marquette University; "A Course in the *Contra Gentiles* as the Theological Completion of the Course in Catholic Philosophy," by Father John J. O'Brien, St. Louis University. A joint meeting with the Philosophical Association of the Middle West and South is planned for next year, and the annual meeting at Campion as well. The program will center about the relation of religion and philosophy in the college curriculum, and will attempt to outline a working coordination of the two.

National Science Convention: The convention, commemorating the Society's quadricentennial, was held at Loyola University, Chicago, September 4 to 6. It was organized under the direction of Father Richard B. Schmitt, Loyola College, Baltimore, who read his president's address at the opening session. There was a general meeting of all the delegates on the evening of September 4, and a public meeting on the evening of September 6. At the latter, addresses were given by Father James B. Macelwane on "The History of American Jesuits in Science"; by Dr. Arthur E. Haas, University of Notre Dame, on "The Limitations of Physical Knowledge"; by Father Thomas D. Barry, Georgetown University, on "A Century of Astronomy: Georgetown University Observatory"; and by Father Bernard Hubbard (by proxy) on "Alaskan Expeditions." More than eighty papers were listed on the program. Many of these were given in sectional meet-

ings for geology, biology, chemistry, mathematics, and physics. Chairmen of these sections were respectively Fathers James B. Macelwane (St. Louis University), Patrick H. Yancey (Spring Hill College), George J. Shiple (University of Detroit), Bernard A. Hausmann (University of Detroit), and John A. Tobin (Boston College).

Jesuit Philosophical Association of the Eastern States: Annual meeting held under the auspices of Fordham University on September 4, 5, and 6. To commemorate the Society's four hundredth anniversary the Association conducted a "Philosophical Discussion on American Education." The sessions were open to the public. The discussion papers were on the following topics: "The Influence of Psychology in American Education," "The Philosophy of Educational Measurements," "The Philosophy of Character Education and Measurement," "The Function of Liberal Education in the Formation of a Stable, Democratic Culture," "A New Syllabus in American Education," "Education and Government in the United States." There were, besides, addresses at three separate sessions, beginning with Father Gannon's on "The Four Hundredth Year of Jesuit Education" and including Father John C. Murray's on "Toward a Christian Humanism: Aspects of the Theology of Education," and Father Edward B. Rooney's on "The Philosophy of Academic Freedom." The concluding session was devoted to the influences of education—for the Christian Individual, for Christian Society, and for World Citizenship, with addresses by Fathers Hunter Guthrie, John P. Delaney, and John LaFarge. Fordham University Press will publish the papers and addresses under the title of *A Philosophical Discussion on American Education*.

The Centenary of Xavier, Cincinnati: Three solemn religious services will usher in the centenary commemoration of St. Xavier High School and Xavier University. On Sunday, September 22, there will be a solemn pontifical Mass for the alumni. The celebrant will be Archbishop Beckman, of Dubuque. The sermon will be preached by Msgr. Fulton Sheen. A solemn pontifical Mass for students will be celebrated by Bishop Francis W. Howard, of Covington, on Friday, September 27. The sermon will be preached by Msgr. Edward Quinn, an alumnus of Xavier. The climax of the religious celebration will be on Sunday, September 29, when there will be a solemn pontifical Mass in the Xavier University fieldhouse. On this occasion Archbishop John P. McNicholas will preach the sermon, and a choir of 1,600 voices under the direction of the Archdiocesan Director of Music will sing the Mass. There will be accommodations in the fieldhouse for more than 6,000. The sermon by Msgr. Sheen on September 22 and the whole service on Sunday, September 29, will be broadcast.

Publications: Father James J. Daly's *The Jesuit in Focus* (Bruce) ap-

peared during the summer, a fitting memorial of the Society's quadricentennial and of the author's golden jubilee as a Jesuit. . . . The Catholic edition of the Prose and Poetry series (L. W. Singer Co.) for high-school English classes, prepared under the direction of Fathers Julian L. Maline and William J. McGucken, came off the press during the summer. The four volumes will be used in the high schools of the Chicago and Missouri provinces. . . . *Introductory Sociology: An Outline and Workbook*, mimeographed edition, by Father Leo Robinson, rector of Gonzaga University, has been announced by the Gonzaga University Press, Spokane, Washington. . . . Father W. C. Repetti, of the Manila Observatory, has published a brochure on *The Beginning of Jesuit Education in the Philippines*. . . . Longmans has announced for fall publication the *Theatre for Tomorrow*, which will include the play produced by Fordham last January under the title of *Who Ride on White Horses*. . . . Two articles published in the March 1940 *Modern Schoolman* (St. Louis) deserve to be read by Jesuits. They are: "The Student and Philosophy," by Father John F. McCormick, and "The Idea of a Catholic University," by Father William J. McGucken. . . . A scholastic of the New England Province, Mr. George V. McCabe, has issued a mimeographed *Epitome of the Ratio Studiorum*, which may be had by applying to him at Cranwell Preparatory School, Lenox, Massachusetts.

Father Hugh P. O'Neill (University of Detroit) has prepared a "Course in Effective Thinking" for use with high-school students. Copies were mailed to all the high-school principals of the Assistancy. Further copies may be obtained by addressing Father A. P. Farrell, Milford Novitiate, Milford, Ohio.

Father Edward B. Bunn, rector of Loyola College, Baltimore, will give two public lecture courses this year in Baltimore. The first, on "Child Psychology," will be given on successive Fridays from September to December; the second, on "Adolescent Psychology," will be given also on Fridays from January through March.

The Executive Committee of the Jesuit Educational Association (comprising the province prefects of studies of the Assistancy) met in Chicago from September 16 to 18.

The annual deans' meeting of the Maryland-New York Province took place on August 23 and 24 at Bellarmine Hall, Blue Ridge Summit, Pennsylvania. Three sessions were held, at which the discussions centered on the Province Latin Examinations, the College Latin Syllabus, the B.S. Program, Program of Faculty Meetings, Attendance at Educational Conventions, and the Effect on Our Schools of the Conscription Bill. A feature

of this year's meeting was the report presented by each dean of the significant educational progress in his school during the past year, together with an indication of outstanding problems. This topic won such interest that it will be a regular part of the annual meetings.

Summer Schools for Scholastics: Data on summer schools for our scholastics have been received from three of the provinces. The California scholastics again attended the summer session at the University of San Francisco, which had as visiting professors Fathers D'Arcy of Oxford, Friedl of Rockhurst College, and Linden of Gonzaga University. Father Francis Sheerin was director of the session. . . . The scholastics of Maryland-New York, under the direction of Father M. J. Fitzsimons, gathered again at Bellarmine Hall, Blue Ridge Summit, Pennsylvania. One hundred and twenty-six scholastic teachers were in attendance, under the tutelage of eighteen faculty members. Latin prose composition was emphasized in preparation for high-school teaching. In this course each regent prepared 400 sentences suitable for the class assigned him for this year. In all the Latin courses special attention was given to the series of high-school Latin texts of Father R. J. Henle (Loyola University Press) which are gradually being introduced in the high schools of the Maryland-New York Province. At the close of the session all teachers of Latin took a general examination in the form of an achievement test in Latin composition. Guest lecturers were: Father H. J. Bihler, three lectures on "The Teacher's Understanding of the Adolescent Student"; Father A. L. Bouwhuis, two lectures on "School Libraries"; Father John LaFarge, two lectures on "Directing the Social Attitude of Students"; and Father Wilfrid Parsons on "Catholic Americana." . . . The Chicago Province teaching scholastics convened at West Baden College. Father Allan P. Farrell was in charge. Almost exclusive attention was given to the preparation for high-school teaching. Content-methods courses were conducted in Latin, Greek, English, and history. Features of the session were a series of lecture-demonstrations on classroom technique by Father John J. Nash, who has been teaching in high school, chiefly in first-high, for thirty-one years; lectures and demonstrations on radio in high school by Father Charles A. Robinson of St. Louis University; and the technique of radio script writing by Father William F. Ryan of John Carroll University.

Santa Clara's College of Law sponsored a two-day law institute on August 9 and 10, the first of its kind on the Pacific Coast. Forty judges, attorneys, and graduate law students were in attendance.

Comparative high-school statistics of the Maryland-New York high schools for 1939-1940, issued by Father Michael Clark, general prefect of studies for high schools, show up these interesting facts: There was an

increase of twenty-three Jesuit teachers and a decrease of seven lay teachers; 202 more students studied Greek last year than the year before, with a decrease of 100 students in the scientific curriculum; a total of only thirty-eight non-Catholic students are enrolled in the Maryland-New York high schools.

The managing editor of the *QUARTERLY*, after two years of service, takes his leave. He extends his cordial thanks for much cooperation and growing interest on the part of Jesuits in all the provinces.

Contributors

FATHER HUGH MCCARRON: Formerly dean of the juniorate, Wernersville; now professor of literature at Loyola College, Baltimore. Author of the genial book, *Realization, A Philosophy of Poetry* (Sheed and Ward).

FATHER CHARLES A. ROBINSON: Sent this challenge at the request of the editors and as an epitome of the talks he gave during the seminar on the Cooperative Study at West Baden this summer. He is professor of philosophy, St. Louis University, and deeply involved in various educational broadcasting groups of national influence, in which he represents Jesuit interests.

PROFESSOR FRANCIS J. DONOHUE: Doctoral studies at Fordham in education; assistant professor of education at the University of Detroit; abstractor for the *Educational Digest*, and regular contributor to several educational periodicals.

FATHER JOSEPH F. CANTILLON: Received his B. S. in Library Science from Columbia University this year; now librarian at Regis High School, New York. He has compiled a reference list of eighty-seven books for high-school libraries, which the QUARTERLY plans to print in its next issue.

FATHER FRANCIS A. SULLIVAN: Doctor in classics from Johns Hopkins; dean of the juniorate, St. Andrew-on-Hudson.

MR. RAYMOND V. SCHODER: Scholastic of the Chicago Province pursuing graduate studies at St. Louis University toward the doctorate in the classics.

FATHER STEPHEN MCNAMEE: Professor of philosophy and religion at Georgetown University, and promoter of the National Catholic College Student Peace Day since 1938.

MR. FRANCIS X. CURRAN: Scholastic of the Maryland-New York Province in his regency at Regis High School, New York.

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